A Beleevers last Day is his best Day.

A SERMON

Preached at the Funerall of Mr *Martha Randoll*, at *Christ-Church London*, *June* 28. 1651.

By THOMAS BROOKS, Minister of the Gospel at *Margarets Fish-street hill.*

ISA. 26. 19.

Thy dead men shall live, together with my dead body shall they arise: Awake and sing ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast forth her dead.

PSAL. 73. 24.

Thou wilt guide me by thy counsel, and after receive me to glory.

PSAL. 97. 11.

Light is sown for the righteous, and joy for the upright in heart.

Ejus est timere mortem, qui ad Christum nolit ire. *Cyprian.*
Timor mortis pejor, quam ipsa mors. *Erasmus.*
Senibus mors in januis, adolescentibus in insidiis. *Bernard.*

LONDON,
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To my Worthy and beloved Friends

Mr JOHN RUSSEL and Mrs Martha his Wife.

And to Mr THOMAS RANDOLL, all happineſſe in this world, and that which is to come.

My dear and worthy Friends,

THe enſuing Sermon was preached upon your importunity, and printed alſo upon the ſame account; you know nothing would ſatisfie your ſpirits but the printing of it, which at laſt made me unwillingly willing to anſwer your deſires: not that I did delight to deny your deſires, nor becauſe I prized it, but becauſe I thought it not good enough for you, nor worthy of that weight that you laid upon it, it being but the fruit of ſome ſhort broken meditations. I have now publiſhed theſe Notes which in all love I preſent to you; they were once in your ear, they are now in your eye, and the Lord keep them ever in your hearts. If there be any thing in this Sermon worth the having, it is not mine but the Lords, through grace; I know that my beſt actions ſtand in need of ſweet odours, a golden cenſer.

Dear Friends, You know we muſt all fall in the wilderneſſe of this world, be gathered to our fathers, go hence and be no more ſeen: *Abraham* and *Sarah* muſt part, *Jacob* and *Rachel* muſt be ſeparated, *David* and his Childe muſt be ſevered. Our daies are numbered, our period of time appointed, and our bounds we cannot paſſe. *All fleſh is as graſſe, and the glory thereof as the flower of the field:* therefore don't mourn as perſons without hope, neither be like *Rachel* that would not be comforted. To that purpoſe take this counſel.

1. First, Dwell much upon the ſweet behaviour of others, under the loſſe of their neer and dear relations. When God had paſſed the ſentence of death upon *Davids* childe, he *aroſe from the earth, and waſhed, and anointed himſelf, and changed his apparell, and came into the houſe of the Lord, and worſhipped: then he came to his own houſe, and when he required, they ſet bread before him, and he did eat.* When his ſervants queſtioned this action, he anſwers, *Now he is dead, wherefore ſhould I faſt? Can I bring him back again? I ſhall go to him, but he ſhall not return to me.* So when *Aarons* ſons were deſtroyed by fire for their offering up ſtrange fire, *Aaron* holds his peace: he bridled his paſſions and ſubmitted ſweetly and quietly to divine Juſtice. So when it was told *Anaxagoras* that both his ſons (which were all he had) were dead; being nothing terrified therewith, he anſwered, * I knew I begat mortall creatures. *Traſi* people in *Thrace*, bury their children with great joy, but at their birth lament grievouſly, in regard of the miſeries that are like to befall them while they live.

1. 2 Sam. 12. 20. ver. 23. Lev. 10. 3. * Sciebam me genuiſſe mortales.

2. Secondly, In time of croſſes, loſſes and miſeries, 'tis the wiſdom of beleevers to look more upon the Crown then upon the croſſe, to dwell more upon glory then upon miſery, to eye more the braſen Serpent that is lifted up, then the fiery Ser- 2 Cor. 4. 16, 17, 18.

Heb. 10. 34. & 11. 24. 35. 36. 35. & 12. 1. 2. 3. *Baſil ad 40 Mart.*

pent that bites and ſtings. *Baſil* ſpeaketh of ſome Martyrs that were caſt out all night naked in a cold froſty time, and were to be burned the next day, how they comforted themſelves in this manner; *The winter is ſharp but Paradiſe is ſweet:* here we ſhiver for cold, but the boſome of *Abraham* will make amends for all. *Galen* writes of a fiſh called *Uranoſcopos* that hath but one eye, and yet looks continually up to heaven: a Chriſtian under the croſſe ſhould alwaies have an eye looking up to heaven, that ſo his ſoul may not faint, and he may give glory to God in the day of viſitation. It is recorded of *Lazarus*, that after his reſurrection from the dead he was never ſeen to laugh, his thoughts and affections were ſo fixt in heaven though his body was on earth, that he could not but ſlight temporall things his heart being ſet upon eternall things. A man (ſaith one) would dwell in this contemplation of heaven and be loth to come out of it. Nay ſaith another, a man might age himſelf in it, and ſooner grow old then weary.

Tolle calum nullus ero, ſaid the Philoſopher.

Let heaven be a mans object, and the earth will be his abject. *Chryſoſtome. Auguſtine.*

3.

Thirdly, Compare your mercies and your loſſes together, and you ſhall finde that your mercies will wonderfully outweigh your loſſes; you have loſt one mercy, you enjoy many mercies, What is the loſſe of a Wife, a Childe, or any other temporall mercy, to a ſouls enjoyment of the favour of God, pardon of ſin, peace of conſcience, hopes of Heaven, *&c.* Beſides you enjoy many temporall mercies that many of the precious ſons of Zion want, *&c.*

4.

Fourthly, Conſider ſeriouſly of the reaſons of Gods ſtripping his people of their neereſt and their deareſt mercies; and they are theſe,

God tried the ſtrength of *Abrahams* faith, and the ſtrength of *Jobs* patience, and the ſtrength of *Moſes* meekneſſe, and the ſtrength of *Davids* zeal, and the ſtrength of *Peters* love, and the ſtrength of *Pauls* courage to the utmoſt. God will not only try the truth, but he will alſo try the ſtrength of every grace that is in a beleever ſooner or later. Exod. 12. 29, 30, 31. It is the obſervation of *Theodoret*, that when God ſmote *Pharaohs* firſt born, he drew blood of the arm for the cure of the head: which becauſe it mended not thereupon came all to confuſion.

1. For a triall of the ſtrength and power of their graces: 'tis not every croſſe nor every loſſe that tries the ſtrength of a Chriſtians graces: *Job* held out bravely in the face of many afflictions for a time, but when he was thorowly wet to the skin, then he acts like a man rather void of grace, then like a man that did excell all others in grace. When God burns up the out-houſes but leaves the Palace ſtanding; when he takes away the ſervant but leaves the childe; when he gathers here a flower and there a flower out of mens gardens, but leaves the flowers that are the delight of their eyes and the joy of their hearts, they bare it patiently and ſweetly: but when he burns up the Palace, and takes away the childe, and gathers the faireſt flower in all our garden, then we uſually ſhew our ſelves to be but men, yea to be weak men, paſſionately crying out, *O my ſon Abſolom, my ſon, my ſon Abſolom, would God I had died for thee O Abſolom my ſon, my ſon.*

2. God paſſes the ſentence of death upon mens deareſt mercies, that himſelf may be more dreaded, and that his precious ſervants and their counſell may be the better minded and regarded. The *Ægyptians* trembled not under ſeverall judgements, nor minded not what *Moſes* and *Aaron* ſaid till God ſmote their firſt-born, and then they tremble, and then the ſervants of the Lord and their counſel found better quarter with them then formerly they had done. Ah Friends, Has the Lord ſmitten your firſt-born (as I may ſay,) then look to it (as you tender the honour of God, the advancement of the Goſpel, the peace of your own conſciences, the ſtopping of the mouthes of the wicked, and the gladding of thoſe hearts that God would not have ſadded,) that God be more dreaded, and that his ſervants and his ſervices be more owned, loved and regarded. The people of God, and the Ordinances of God, are to God as his firſt-born: and they that make light of Gods firſt-born, God will make as light of their firſt-born. Theſe *Ægyptians* had ſlain *Iſrael* Gods firſt-born, and therefore God ſmites their firſt-born. My deſire and prayer ſhall be, that Gods removing and taking away your firſt born (as I may ſay) may be the making of more room in

your

your bosomes for God, Christ, Saints and Ordinances, that so your great losse may be turned into the greatest gain. And certainly, if this physick, this potion that is given you by an outstretched hand from Heaven don't work this, the next potion will be far more bitter. Ioh. 5. 14.

3. God passes the sentence of death upon mens neerest and dearest mercies, that he may win them to a more compleat and full dependance upon his blessed self: man is a creature apt to hang and rest upon creature-props: *I looked on my right hand, and beheld* (saith the Psalmist) *but there was no man that would know me, refuge failed me, no man cared for my soul.* Well, what does he do now all props fail him? why now he sweetly leanes upon God. *I cried unto thee, O Lord, I said, Thou art my refuge and my portion in the land of the living.* *Cynegirus* an *Athenian* Captain used great valour in the *Persian* war, pursuing his enemies that were laden with the rich spoil of his country, and were ready to set sail and be gone: he held the ship with his right hand, and when that was cut off, he held it with the left; that also being cut off he held it with the stumps till his armes were cut off, and then he held it with his teeth till his head was cut off. It is the very temper of most men and women in the world; they will hold upon one prop, and if God cut off that, then they will catch hold on another, *&c.* till God cut off all their props, and then they will come and rest and center in God in whom are all their wellsprings. Psal. 124. 4. ver. 5. Psal. 87. 7.

4. God strips his people of their dearest mercies, that he may work their hearts to a more strict and diligent search and examination of their own hearts and wayes, that they may say with the Church, *Let us search and try our wayes and turn to the Lord our God.* The Hebrew word that is rendred *search*, signifies to search as you would do to finde out a disguised person that puts himself into a strange habit that he might not be discovered. When Gods hand, when Gods rod is upon our backs, our hands must be upon our hearts, and we must cry out, What evil have we done, what evil have we done? *Seneca* reports of one *Sextius*, who would every night ask himself three questions; 1. What evil hast thou healed to day? 2. What vice hast thou stood against this day? 3. In what part are thou bettered this day? When the storm beats strong upon you, you had need to see what *Ionah* is asleep at the bottom of your souls, that so he being discovered and cast over-board, your souls may be safe, for in the drowning of your sins lies the security of your souls. Lam. 3. 39, 40, 41. חפשׂ Chaphas.

5. He strips his people of their dearest outward mercies, that they may be more compassionate towards those that are or shall be in the same condition with themselves. The *Iews* at this day, in their very nuptiall feasts and mirth, break a glasse with wine in remembrance of *Ierusalem*, saying when they throw it down, Thus was *Ierusalem* broken, and what they spill in wine they fill with tears. Is it not a shame to have the same Name, the same Faith, the same Christ, the same profession, *&c.* and to desire alwayes to tread on Roses? to be embarked in this great Ship of Christianity with so many brave spirits, and to go under hatches to sleep like the out-casts and scorn of humane nature? Saints should be like two Lute strings that are turned one to another, no sooner one is struck but the other trembles. That sentence likes me well for you that he said of himself, I have no wit but weeping. *Diogenes* taxed the folly of the men of his time, that they undervalued the best things, but overvalued the worst, ah that this were not the sin and shame of professors in these daies

6. God strips his people of their neerest and dearest outward mercies, that they may the more prize and the better taste spirituall and heavenly mercies, he takes away uncertain riches, that they may the more prize certain riches; he takes away naturall strength, that they may the more prize spirituall strength; he takes away the creature, that they may more prize their Saviour. Spirituall and heavenly

heavenly things are of nearest and greatest concernment to you, spirituals will only abide with you in all changes, spirituals can only satisfie your souls. The language of a gracious spirit is this; Ah Lord, as what I have if offered to thee pleaseth not thee without my self, so the good things I have from thee, though they may refresh me, yet they cannot satisfie me without thy self.

Joh. 14. 2. 3.

The first and last word of counsel that I shall give you is this, Consider seriously and frequently, that Gods taking away or removing of one mercy, is but his making of way for another, and usually for a better mercy: He took from *David* a *Michal* and gave him a wife *Abigal*, an *Absolom* and gave him a *Solomon*; He took away the bodily presence of Christ from his Disciples, but gave them more abundantly of his spirituall presence, which was far the choicer and the sweeter mercy. God will alwayes make that word good, *I will not leave you comfortlesse*, or as the Greek hath it, I will not leave you as orphans or fatherlesse children; no, I will come and comfort you on every side, and I will make up all your wants, and be better to you then all your mercies; *for your brasse I will give you silver, and for your iron you shall have gold*, &c.

Joh 16. 7, 8. *Hæ unguenti laudi, dulcis odor*: the smell of this grain is sweet to many.

Joh. 14. 18. ὀρφανὸς ab ὄρφνη.

Isa 60. 17.

To draw to a close, Let that dead man or dead woman be lamented, whom hell harboureth, whom the Devil devoureth, whom divine Justice tormenteth: but let those whose departed souls Angels accompany, Christ imbosometh, and all the Court of Heaven comes forth to welcome, account immortality a mercy, and be grieved that they are so long detained from the sweet company of Christ, &c.

I desire you (and all others that shall read what is here written) to overlook the mistakes of the Printer, if you meet with any, I having no time to wait upon the Presse to correct what may be found amisse: The perusall and acceptance of what I here present in love, I shall leave to your judgements and rest

Yours to love and serve in our dearest Lord

Tho. Brooks.

A Saints laſt Day is his beſt Day.

Beloved, I am here at this time to ſpeak a word to the living, my buſineſſe being not to ſpeak any thing of the dead.

Be pleaſed therefore to caſt your eye upon
ECCLES. 7. 1.

A good Name is better then precious ointments, and the day of Death then the day of ones birth.

I ſhall ſtand upon the latter part of this verſe at this time.

And the day of Death then the day of ones Birth.

THe Greeks ſay, that the beginning of a mans Nativity is the begetting of his Miſery. In *Job.* 14. 1. Man that is born of a Woman is born to trouble and ſorrow; the Hebrew word that is there rendred [*born*] ſignifieth alſo generated or conceived; to note to us, that man is miſerable as ſoon as he is warm in the womb; he comes crying into the world: before ever the childe ſpeaks, he propheſies by his tears of his enſuing ſorrows. And this made *Solomon* to prefer his Coffin before his Crown, the day of his diſſolution before the day of his Coronation. But not to hold you longer from what is mainly intended. The obſervation that I ſhall ſpeak to at this time is this,

ילוד
Ieludh.

A ſtate vitam aggreditur ſaith Seneca.

That a *Beleevers laſt day is his beſt day; his dying day is better then his birth-day.*

This will be a very ſweet and uſefull point to all beleevers: I ſhall firſt demonſtrate the truth that it is ſo. And then make ſome uſe of this point to our ſelves.

The firſt thing that doth with open mouth ſpeak out this truth is this.

1. *Argument.*

That death is a change of place; A Beleever when he dieth, he doth but change his place, he changeth Earth for Heaven, a Wilderneſſe for a *Canaan,* an *Ægypt* for a Land of *Goſhen,* a dunghill for a palace. As it is ſaid of *Judas,* that he went to his place: A ſoul out of Chriſt is not in his place, beneath is his place; ſo when a Beleever dieth, he goes to his place, Heaven, the boſom of Chriſt is his place. And that ſpeaks out the truth aſſerted, that a Beleevers dying day is his beſt day.

A Beleever now is not in his place, but his ſoul is ſtill working and warring, and he cannot reſt till he comes to center in the boſome of Chriſt. This *Paul* well underſtood when he ſaid, *I long to be diſſolved, and to be with Chriſt.* I would fain weigh Anchor, hoyſe ſayl, and away home. And upon this account thoſe precious ſouls groaned for deliverance, 2 *Cor.* 5. 2. for this we groan earneſtly, deſiring

2 Cor. 5. 6.

Phil. 1. 23.

desiring to be cloathed with our house which is from heaven. What is the ground? why 'tis this while we are in the be body, we are absent from the Lord. We be not in our place, and therefore we groan to be at home, that is, to be in heaven, to be in the bosome of Christ which is our proper place, our most desirable home.

ver, 6.

2. *Argument.*

The 2. thing which doth demonstrate the truth asserted is this,

That death it is a change of company: The best that breatheth in this world must live with the wicked, and converse with the wicked, *&c.* and this is a part of their misery, yea, 'tis their hell on this side heaven. This stuck upon the Spirit of *David*, *Wo is me that I am constrayned to be in Meshek, and to dwell in the tents of Kedar, &c.* And so *Jeremy* in *Jer.* 9. 2. *O that I had in the wilderneſse a lodging place of wayfaring men, that I might leave my people, and go from them, for they be all adulterers, an assembly of treacherous men.* And this was that that did vex and tear *Lots* righteous soul, in 2 *Pet.* 2. 7, 8. *his soul was vexed from day to day with their unlawfull deeds.* The word signifies to [rack] he was racked to see their unlawfull deeds. O but death is a change of company, a man doth change the company of profane persons, of vile persons, *&c.* for the company of Angels, And the company of weak Christians for the company of just men made perfect. That is a remarkable place, We are come to mount *Sion* (saith the Apostle) and unto the City of the Living God, the Heavenly *Jeruſalem*, and to an innumerable Company of Angels, to the generall Assembly, and Church of the first-born which are written in Heaven, And to God the Judge of all, And to the spirits of just men made perfect. Here is a Change indeed, Death is a change of company as well as a change of place. And if this be but well weighed, it must needs be granted, that *a Beleevers dying day is better then his Birth-day.*

Psal. 120. 5. I have read of a good Gentlewoman who being neer death cried out, *O Lord let me not go to hell where the wicked are, for thou knowest that I never loved their company in the time of life.* ἐκκλησίαν. *Vide* Bezam. Heb. 12. 22, 23.

3. *Argument.*

Death is a change of imployment, A beleeving soul when he dies, changeth his work and imployment. I open it thus. The work of a beleever in this world lies in praying, groaning, sighing, mourning, wrestling, and fighting, *&c.* And we see throughout the Scripture, that the choicest Saints that have had the highest visions of God, have driven this trade, they have spent their time in praying, groaning, mourning, wrastling and fighting, *Eph.* 6. 10. *for we wrastle not against flesh and bloud, but against Principalities, against Powers, against Rulers of the darkneſse of this world; against spirituall wickednesse in high places.* The truth is, the very life of a Beleever is a continuall warfare; and his busineſse is to be in the field alwaies: they have to deal with subtle enemies, malicious enemies, wakefull enemies, and watchfull enemies; with such enemies that threw down *Adam* in Paradise the most innocent man in the world; and that threw down *Moses* the meekest man in the world; and *Job* the patientest man in the world; and *Joshua* the most couragious man in the world, and *Paul* the best Apostle in the world, *&c.* A Christians life is a warfare, *Job* saith, *All the time of my warfare will I wait till my change come:* I am still a fighting saith *Job* with lusts and corruptions within; and with devils and men abroad; *All the time of my warfare will I wait till my change come.* So in the 2 *Tim.* 4. 8. *I have fought the good fight of faith.* &c. And so in the 2 *Tim.* 2. 4. *No man that warreth intangleth himself with the affairs of this life,* &c. Death is a change of employment, it changeth this hard service; this work that lies in mourning, wrastling, and fighting; for joy-

Probus a valiant Romane Emperours Motto was (*pro stipe Labor.*) *No fight no pay.* So I say, No fight no Crown, no fight no Heaven.

Iob 14. 14. כָּל־יְמֵי צְבָאִי

Alexander sent messengers to *Mandanius* a famous Philosopher, to tell him that if he would go so and so he should be rewarded, and if he did not he should be put to death: the Philosopher answered the messengers, *That for his gifts he esteemed them worth nothing, seeing his own country could furnish him with necessaries, and as for death he did not fear it, but wisht it rather, in that it was a change unto a more happy estate.* So far did meer Philosophy carry men in the opinion of felicity.

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ing and singing Hallelujahs to the Almighty. Now no praiers, but praises; no fighting and wrastling, but dancing and triumphing. Can a beleeving soul look upon this glorious change, and not say, Surely *Better is the day of a Beleevers death then the day of his birth.* Death is the winding-sheet that wipes away all tears from the beleevers eyes, *Rev.* 7.9.

Death is a change of enjoyments as well as a change of Employments. I shall expresse this in three considerable things. 4. *Argument.*

1. It is a change of our more dark and obscure enjoyment of God, for a more clear and sweet enjoyment of God. I say the best Beleever that breaths in this world that doth see and enjoy most of God, and the visions of his glory, yet he enjoys not God so clearly, but that he is much in the dark. The Apostle *Paul* was a man that was high in his enjoyments of God, yet while he was here in the flesh, he did see but as through a glasse: We *see through a glasse darkly*; but then face to face; then we shall know even as we are known. God told *Moses* that he could not see his face and live: the truth is, we are able to bear but little of the discoveries of God, there being such a mighty majesty and glory in all the spirituall discoveries of God. We are weak, and able to take in little of God: we have but dark apprehensions of God; witnesse our tears, sighs, groans and complaints, because we go forward and backward: We look on the right hand and on the left (as *Iob* speaks) and God hideth himself that we cannot see him. *Plutarch* tels of *Eudoxus*, that he would be willing to be burnt up presently by the Sun, so he might be admitted to come so near it as to learn the nature of it. This is upon the heart of beleevers, Lord, let us be burnt up so we may see thee more in all thy glorious manifestations, let us be poor, let us be any thing so that we may be taken up into a more clear enjoyment of thy self. Ask them that live highest in the enjoyment of God, What is your greatest burthen? and they will tell you, this is our greatest burden, that our apprehensions of God are no more clear, that we cannot see him face to face whom our souls do dearly love: Oh but now in Heaven Saints shall have a clear vision of God: there be no clouds nor mists in Heaven. 1.

1 Cor 13.12. αἰνίγματι, in a riddle.

Iob 23.8,9.

Chrysostom professeth, that the want of the enjoyment of God would be a far greater hell to him then the feeling of any punishment.

2. It is a change of our imperfect and incompleat enjoyments of God, for a more compleat and perfect enjoyment of him. As no Beleever hath a cleer sight of God here, so no beleever hath a full and perfect sight of God here. In *Iob* 26. 14. how little a portion is heard of him (speaking of God) and of that that is heard, ah how little a portion is understood! So in 1 *Cor.* 13. 12. *Now we see through a glasse darkly, but then face to face*: Now I know in part, but then shall I know even as also I am known. The soul while it is here, dares not but say I enjoy something of God, and that that I would not want for a thousand worlds; yet my enjoyment is not full. If you should say, Souls why do you wait upon God in this Ordinance and that Ordinance? they will answer, That we may enjoy God more fully. *Fly away speedily my beloved*: what is the meaning of this language but this; O that I might be filled with the fullnesse of God. There is no complaints in Heaven, because there is no wants. O, when death shall give the fatall stroke, there shall be an exchange of earth for Heaven, of imperfect enjoymonts for perfect enjoyments of God; then the soul shall be swallowed up 2.

דָּבָר Dabar, i.e. a word or thing. O how little a word, how little a thing is heard of him.

'Tis an excellent expression that *Augustine* hath; The good things of eternall life (saith he) are so many, that they exceed numbe, so precious that they exceed estimation, so great that they exceed measure. *Esse Christum cum Paulo, magna securitas; esse Paulum cum Christo, summa felicitas.* Ber. For Christ to be with *Paul* was the greatest security, but for *Paul* to be with Christ was the chiefest felicity. *Chrisostom* saith, If it were possible that all the sufferings of the Saints should be laid upon one man, it were not worth one hours being in Heaven, such is the greatnesse and fullnesse of that glory above. Can. 8, ult. the Saints Motto is, *Migremus huc, migremus hinc*, Let us go hence, let us go hence.

with a full enjoyment of God; no corner of the soul shall be left empty, but all shall be filled up with the fullnesse of God: here they receive grace for grace, but in Heaven they shall receive glory for glory. God keeps the best wine till last; the best of God, Christ and Heaven, is behind: here we have but some sips, some tasts of God, fullnesse is reserved for a glorious state: He that sees most of God here, sees but his back-parts, his face is a jewel of that splendor and glory that no eye can behold but a glorified eye: our hearts are like a viol glasse, which will not fill on a sudden, though it lye in the midst of the sea where all fullnesse is. The best Christian is able to take in but little of God, their hearts are like the widowes vessel that could receive but a little oyl. Sin, the world and creatures, do take up so much room in the best hearts, that God is put upon giving out himself by little and little, as parents do to their children; but in Heaven God will communicate himself fully at once to the soul, grace shall then be swallowed up of glory.

By death Saints come to a fixed and invariable Eternity. *Nescio quid erit, quod ista vita non erit, &c. Augustin.* i.e. What will that life be, or rather what will not that life be, since all good either is not at all, or is so such a life light which place cannot comprehend noises and musick, which time cannot ravish away, odours which are never dispated, a feast which is never consumed, a blessing which eternity bestoweth, but eternity shall never see at an end. There is nothing excellent that is not perpetuall, saith *Gregory Nazianzene.* Philosophers could say that he was never a happy man that might afterwards become miserable 1 Sam. 16. Psal. 42. Psa. 30. 6, 7 Eternity is that *Vnum perpetuum hodie.*

3. It is a change of a more inconstant and transient enjoyment of God, for a more constant and permanent enjoyment of God. Here the Saints enjoyment of God is unconstant; one day they enjoy God, and another day the soul sits and complains in anguish of spirit, He that should comfort my soul stands afar off, my glass is out, my Sun is set, and what can make up the want of this Sun? as all candle light, Star light, and torch light, cannot make up the want of the light of the Sun; so when the Son of Righteousnesse hides his face, it is not all creature comforts that can make up the want of his countenance. *David* sometimes could say, that *God was his portion, and his salvation, and his strong tower*, and what not? and yet presently cries out, *Why art thou cast down O my soul, and why art thou disquieted within me?* In one place he saith, *I shall never be moved*, and yet presently it follows, *Thou hidest thy face and I was troubled* And this is the state of a beleever in this world But in heaven there shall no clouds arise between the Lord and a beleeving heart: God will not one day smile and another day frown; one day take a soul in his arms, and another day lay that soul at his feet; This is his dealing with his people here. But in heaven there is nothing but kisses and embraces, nothing but a perpetuall enjoyment of God. When once God takes the soul unto himself, it shall never be night with it any more, never dark with that soul more, *&c.* all tears shall then be wiped away. That is a sweet word in the 1 *Thes.* 4. 17, 18 *And so shall we be ever with the Lord, wherefore comfort one another with these words* There are saith *Musculus*, Angels and Arch angels in heaven, I but they do not make heaven, Christ is the most sparkling Diamond in the ring of glory. It is heaven and happinesse enough to see Christ, and to be for ever with Christ. Now, O what a glorious change is this? Methinks these things should make us long for our dying day: and account this life but a lingering death.

5. Consider this, Death is a change that puts an end to all externall and internall changes. What is the whole life of man but a life of changes? Death is a change that puts an end to all externall changes: here you change your joy for sorrow, your health for sickneſſe, your strength for weakneſſe, your honour for dishonour, your plenty for poverty, your beauty for deformity, your friends for foes, your silver for brasse, and your gold for copper: Now the comforts of a man are smiling, the next hour they are dying, *&c.* All temporals are as transitory as a hasty headlong torrent, a ship, a bird, an arrow, a post, that passeth by. Man himself, the King of these outward comforts; what is he but a meer nothing? the dream of a dream, a shadow, a bubble, a flash, a blast.

Now

Now death puts an end to all externall changes: there shall be no more sickneſſe, no more complaints, no more wants, &c. And then it puts an end to all internall changes.

Now the Lord ſmiles upon the ſoul, and anon he frowns upon the ſoul: Now God gives aſſiſtance to conquer ſin, anon the man is carried captive by his ſin; now he is ſtrengthned againſt the temptation, anon he fals before the temptation, &c. *Iob* carried it out bravely in the midſt of ſtorms, and ſpeaks like an Angel: But when *Iob* was wet to the skin, and the Arrows of the Almighty ſtuck in him, and his day was turned into night, and his rejoycing into mourning, &c. then a man would have thought him a devil incarnate by his curſing. But death puts an end to all internall changes, as well as externall changes: Now the ſoul ſhall be tempted no more, ſin no more, be foyled no more. Now you may judge by this, that a Chriſtians dying day, is his beſt day. Death is another *Moſes*, it delivers beleevers out of bondage, and from making brick in *Egipt*. It is a day or year of Jubilee to a gracious ſpirit, the year wherein he goes out free from all thoſe cruell taskmaſters which it had long groaned under. The Heathen gods held death to be mans *ſummum bonum*, his chiefeſt good; therefore when one of them had built and dedicated the Temple at *Delphos*, he asked of *Apollo* for his recompence the thing that was beſt for man: the Oracle told him, that he ſhould go home, and within three daies he ſhould have it; within which time he died: Thus the very Heathens themſelves have conſented to this truth, That a mans dying day is his beſt day.

6. Death is a Change that brings the ſoul to an unchangeable Reſt, it is a bringing of the ſoul to bed to a ſtate of eternal reſt. That is the laſt demonſtration of the Point, that a beleevers dying day is his beſt day. Now whiſe we are here the ſoul is in a toſſe. The beſt man in the world that is higheſt and cleareſt in his enjoyments of God, is too often like to *Noahs* dove that found no reſt: either he wants ſome externall mercy or internall mercy, and will do ſo till the ſoul be ſwallowed up in the everlaſting enjoyments of God: But death brings a man to an unchangeable reſt. In *Rev.* 14. 13. *I heard a voice from heaven ſaying to me, Write, from henceforth bleſſed are the dead that die in the Lord*: Why? *for they reſt from their labours*, &c. O ſaith he, Write it down as a thing of worth and weight, *Bleſſed are the dead that die in the Lord, for they reſt from their labours*, &c. Death brings the ſoul to unchangeable reſt. In *Iſa.* 57. 1, 2. *The righteous periſh, and no man layeth it to heart*, &c. he ſhall enter into peace, they ſhall reſt in their beds, each one walking in his uprightneſſe. O, death is a change that brings a ſoul to unchangeable reſt, it brings a ſoul abed. This was that that made *Paul* long *to be diſſolved, and to be with Chriſt*; And the *Corinthians* to groan for deliverance. It was a notable ſaying of bleſſed *Cooper*, Many a day have I fought death with tears, not out of impatience or diſtruſt (ſaith he) but becauſe I am weary of ſin and fearfull to fall into it. You know how the Martyrs hugged the ſtake, and welcomed every Meſſenger of death that came to them, and clap'd their hands in the midſt of the flames. Death is a beleevers coronation day, it is his marriage day. It is a reſt from ſin, a reſt from ſorrow, a reſt from afflictions and temptations, &c. Death to a beleever is an entrance into *Abrahams* bolome, into Paradiſe, into the new *Jeruſalem*, into the joy of his Lord. And thus much for the doctrinall part: You ſee that it is clear by theſe ſix things, *That a Beleevers dying day is his beſt day, and the day of his death better then the day of his birth.*

I might by many other arguments demoſtrate this truth to you, but let theſe ſuffice,

Death is a reſt from the trouble of our particular callings, it is a reſt from afflictions, a reſt from perſecutions, a reſt from temptations, a reſt from ſin, and a reſt from ſorrow, Gen. 5. 29. *Lamech. Naamah.* Bucer. Martyr kiſſing the ſtake, ſaid, Welcome the croſſe of Chriſt, welcome everlaſting life. *Paulus* the Italian Martyr kiſſed him that brought him word of his execution.

ſuffice, becauſe I would not willingly keep you longer from the Uſe and Application of the point; Application being the life of all teaching. Now the

1. Uſe. Death is not *mors hominis* but *mors peccati*, not the death of the man but the death of his ſin. Gen. 23. 2.

לִבְכֹּתָהּ

The people in *Thrace* mourn and greatly lament at the birth of their children, becauſe of the ſorrows and troubles they are born to, and they greatly joy and reioyce at the death of their children, becauſe death is the funeral of all their ſorrows. Death is not ſuch as you, as ſome would paint it. It was the ſaying of an heathen man that the whole life of a man ſhould be nothing elſe but (*Meditatio mortis*) a meditation of death. See Deut. 32. 29. *Alexander* the great did ask the Indian Philoſopher, how long a man ſhould live, ſaith he, until he think it better to die then to live.

Firſt Uſe ſhall be this. Then never mourn immoderately at the death of any beleever, let them be the moſt excellent and uſefull that ever lived. Death is to them the greateſt gain; And it ſpeaks out much ſelfiſhneſſe in us to be more taken with the gain and benefit that redounds to us by their lives, then with the happineſſe and glory that doth redound to them by their deaths. In the primitive times when God had paſt the ſentence of death upon their deareſt comforts, Chriſtians did carry it at a more high ſweet and noble rate, then now adaies they do. Remember this, death doth that (I ſay) in a moment, that no graces, no duties, nor no ordinances could do for a man all his life time; it frees a man from thoſe diſeaſes, corruptions, temptations, *&c* that no duties nor graces, nor Ordinances could do. When *Abram* came to mourn for his deceaſed *Sarah*, he mourned moderately for her as is imported by a ſmall Caph in the word *Libcothah*, that ſignifies to weep, in that Hebrew word there is one little letter extraordinary to note that. *Abraham* wept but a little for her, not becauſe ſhe was old and ovenworn (as ſome Rabbins ſay,) but becauſe her dying day was her beſt day. When *Luther* that famous inſtrument of God buried his daughter, he was not ſeen to ſhed a tear. So Mr *Wheatly* (who was famous in his time) whenas he had preached his own childes Funerall Sermon upon this Subject, *The will of the Lord be done*, He and his wife laid their own childe in the grave. That is the firſt Uſe, let us not mourn immoderately for any beleevers death.

Then in the next place, Fear not death; Compoſe your ſpirits; ſay not of death as that wicked Prince ſaid to the Prophet, *Haſt thou found me O mine Enemy?* but rather long for it, not to be rid of troubles, but that the ſoul may be taken up into a more clear and full enjoyment of God. Your dying day is your beſt day. Good *Iacob* dies with a ſweet compoſed ſpirit, he cals for his children, and bleſſeth, and kiſſeth them, and gathers up his feet into his bed, and dies. *Moſes* that morning that the Meſſenger came to him, and told him he muſt die, he goes up the hill, ſees the Land of *Canaan* at a diſtance, and dies. *Cato* a Heathen man told *Cæſar*, that he feared his pardon more then the pain that he threatned: *Joſeph* built his ſepulchre in his own garden. And ſome Philoſophers had their graves alwaies open before their gates, that going out and coming in they might alwaies think of death, for in life they found comforts to be rare, croſſes frequent, pleaſures momentany, and pains permanent. Beleevers, your dying day is your beſt day; Oh then be not afraid of death, and that you may not remember that it is not ſuch a ſleight matter as ſome make it, to be unwilling to die, There is much reproach caſt upon God by beleevers being unwilling to die: you talk much of God, Heaven, and Glory, *&c*. and yet when you ſhould come to go and ſhare in this glory, you ſhrug, and ſay, Spare me a little: Is not this a reproach to the God of glory? But that this counſell may ſtick upon you, remember theſe five things.

1. Chriſts death is a meritorious death. Can a beleever think upon the death of Chriſt as meriting peace with God, pardon of ſin, juſtification, glorification, and yet be afraid to die? What, Is the death of Chriſt thus meritorious, and ſhall we ſtill be unwilling to depart?

2. Is not death a ſword in your Fathers hand? It is true, a ſword in a mad mans hand, or in an enemies hand, might make one tremble, but when the ſword

sword is in the fathers hand, the childe doth not fear. Grant that death is a sword, yet why should the childe fear and be afraid, when it is in the fathers hand that will be sure to handle it so as he shall not be hurt or cut by it.

3. Remember, that Christs death is a death-conquering death; he hath taken away the sting of death that it cannot hurt you; and his death is a death-sanctifying and a death-sweetning death; he hath by his death sanctified and sweetned death to us.

Death is a fall that came by a fall, to die is to be no more unhappy, if we consider death aright O (saith one) that I could see death, not as it was, but as thou Lord hast now made it, it is the greatest Monarch and the ancientest King of the world; Death reigned from *Adam* to *Moses*, saith S *Paul*, oh but the Lord Jesus hath as it were disarmed death, and triumpht over death, he hath taken away its sting so that it cannot sting us, and we may play with it, and put it into our bosomes, as we may a snake whose sting is pulled out. The Apostle upon this consideration challengeth death, and out-braves death, and bids death do his worst in that, 1 *Cor.* 15. 56, 57.

4. Did not Christ willingly leave his fathers bosome for your sake? Did he not willingly die for you? did Christ pleade thus, These robes are too good for me to leave off, this Crown too glorious for me to lay aside, I am too great to suffer for such a people: No, but he readily leaves his fathers bosome, he laies down his Crown, and puts off his robes, and suffers a curſed, cruell, and ignominious death. Ah soules you should reason thus, Did Christ die for me that I might live with him? I will not therefore desire to live long from him, all men go willingly to see him whom they love, and shall I be unwilling to die, that I may see him whom my soul loves? Shall Christ lay by all his glory and pomp, and marry a poor soul that had neither portion nor proportion: and shall this soul be unwilling to go home to such a husband? O, think of it you souls that are unwilling to die.

Present life is not (*vita, sed via ad vitam*) life but the way to life; for when we cease to be men we begin to be as Angels, they are only creatures of inferiour nature that are pleased with the present: Man is a future creature, the eye of his soul looks back, the Labourer hastens from his work to his bed, the mariner rows hard to gain the port, the traveller is glad when he is near his Inne, so should Saints when they are near death, because then they are near heaven, they are near their Inne.

5. Are you not compleat in Christ? why should a beleever be afraid to die that stands compleat before God in the righteousnesse of the Lorst Jesus? If we should appear in our own righteousnesse, in our own duties, it would be dreadfull to think of dying, but a beleever is compleat in him, *&c. ye are compleat in him*, Col. 2. 10. In *Revelat.* 14. 4, 5. they are said to be *without fault before the Throne of God.* And in *Cant.* 4. 7. *Thou art all fair, my love, and there is no spot in thee:* A beleever when he dies he appears before God in the righteousnesse of Christ; all the spots and blemishes of his soul are covered with the righteousnesse of Christ, which is a matchlesse, spotlesse, pearlesse righteousnesse. Christs Spouse hath perfection of beauty, she is all glorious within and without, she is spotlesse and blameleſſe, she is the faireſt among women, that she may be a meet mate for him that is fairer then all the children of men, *Psal.* 45. 2. The Saints are as that Tree of Paradise, *Gen.* 3. fair to his eye, and pleasant to his palat, or as *Absalom* in whom there was no blemish from head to foot, think of these things to sweeten your last change, and to make you long to be in the bosome of Christ.

The fear of death is worse then the pains of death. (*Timor mortis ipsa morte prior*) because fear of death kils us often, whereas death it self can do it but once. *Eius est timere mortem qui ad Christum nolit ire. Cyp.* Let him fear death that is loth to go to Christ. *Mori non metuo, sed damnari metuo;* I am not to die, but I fear to be damned, said one. *Una guttula plus valet quam coelum & terra.* Luther speaking of the bloud of Christ, saith, that one little drop is more worth then heaven and earth. If the souls under the Altar cry *usq; quo Domine*, how long Lord, if they solicit for the day of judgement, why not I, for the day of death since deaths day is but the Eve of Gods day. *Zeno* said I have no fear but of old age. *Ipse unus mihi omnia, quia in ipso uno bona, bona sunt omnia.* Aug. One Christ will be to thee in stead of all things else, because in him are all good things to be found.

That is not death but life that joyns the dying man to Christ, and that is not life but death which separates the living man from Christ.

6. Consider, that the Saints dying day is to them the Lords pay day: Every prayer shall then have its answer, all hungrings and thirstings shall be filled and satisfied; every sigh, groan and tear that hath fallen from the Saints eyes shall then be recompensed: then they shall be paid and recompensed for all publike service, and all family-service, and all closet-service: Now a Crown shall be set upon their heads and glorious robes put upon their backs, and golden Scepters put into their hands: Their dying day being the Lords pay-day, they shall hear the Lord saying to them, *Well done, good and faithfull servants, Enter into your Masters joy:* In that day they shall finde that God is not like *Antiochus* who promised often but seldom gave, no, then God will make good all those golden and glorious promises, that he hath made to them, especially those that are cited in the Margent *. Now God will give them gold for brasse, and silver for iron, felicity for misery, plenty for poverty, honour for dishonour, freedom for bondage, heaven for earth, an immortal Crown for a mortall Crown.

* Rev. 2.10, and 3.4,11,21. and 7.16,17.

A man will easily swallow a bitter pill to get health, the Physician helps us not without pain, and yet we reward him for it.

Seventhly, Consider this, The way to glory is by misery, the way to life is by death in this world, we are all *Ben onies* the sons of sorrow, the way to heaven is by weeping crosse; Christs passion week was before his ascension day, none passeth to Paradise but by burning Seraphims, we cannot go out of *Egypt* but through the Red Sea, the children of *Israel* came to *Ierusalem* through the valley of tears, and crossed the swift river of *Jordan* before they came to the sweet waters of *Siloam*. There is no passing into Paradise but under the flaming sword of this Angell death, there is no coming to that glorious city above, but through this strait, dark, dirty lane, no wiping all tears from your eyes, but with your windingsheet, which should make you entertain death (*non ut hostis sed ut hospes*) not as a foe but as a friend, not as a stranger but as a guest that you had long looked for, and bid welcome death more blessed then your birth; Every man is willing to go to his home, though the way that leades to it be never so dark, dirty or dangerous: and shall beleevers be unwilling to go to their homes, because they are to go through a dark entry to those glorious lightsome and eternall mansions that Christ hath prepared for them? surely no.

Death to a beleever is the gate of heaven, it is (*Janua vitæ*) the door of life it conveys us out of the wildernesse into *Canaan*, out of a troublesome Sea into a quiet Haven. Ioh. 14.1,2,3.

When *Plato* saw one over-indulgent to his body by high feeding it, he askt him what he meant to make his prison so strong.

Eighthly, Consider, that while we are in this world, our weak and imperfect, and diseased bodies, casts chains and fetters, restraints, hindrances, and impediments upon the soul, that the soul is hindred from many high and noble actings, which in a state of separation it is free to, in a state of separation the soul works clearer, and understands better, and discourses wiser, and rejoyces lowder, and loves noblier, and desires purer, and hopes stronger then it can do here. 'Tis reported of *Apollonius* that he had a familiar spirit engaged in a Jewell, such is the soul of man in the body. The soul while it is in this body of clay cannot act like her self, like a spirit whose nature it to soar aloft towards the place whence she came; when the soul is upon the wings for heaven, the body like a lump of lead pulls it down to the earth, &c.

The greeks call the body, the souls bond, the souls sepulchre.

Now the soul cannot look out at the eyes but it will be infected, nor hear by the ears but it will be distracted, nor smell at the nostrils and not be tainted, taste by the tongue and not be allured, and touch by the hand and not be defiled; Every sense and member is too ready upon every occasion and temptation to betray the soul, which should make us willing to die, and to long for that day wherein our bodies shall be glorified. Ah beleevers it will be but as a day before those bodies of yours, that are now like a picture out of frame, or a house out of repair, that are now deformed and diseased, &c. shall be agil and nimble, swift and facil in their motion, for clarity and brightnesse they shall be

be like Christs body when it was transfigured, they shall be very amiable and beautifull, they shall be impassible and immortall: here our bodies are still dying; It is more proper to ask when we shall make an end of dying, then to ask when we shall die. Death is a worm that is alwaies feeding at the root of our lives, which should make death more desirable then life. Mat.17.2.

Ninthly, Dwell much upon the readinesse and willingnesse of other Saints to die: Good old *Simeon* having first laid Christ in his heart, and then taking him up in his arms, he sings, *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation:* I have lived enough, I have my life, I have long'd enough, I have my love; I have seen enough, I have my light; I have serv'd enough, I have my reward; I have sorrowed enough, I have my joy. So the beleeving *Corinthians* they groaned earnestly to be cloathed upon with their house which is from heaven, they groaned that mortality might be swallowed up of life, and *that they might be absent from the body, and present with the Lord.* So *Paul* desires earnestly *to be dissolved and to be with Christ, which is best of all.* So those in *Peter, the, look for and hasten the coming of the day of God.* They are said to hasten the day of God in respect of their earnest desires after it, and in respect of their preparations for it. So the souls under the Altar cry, *How long Lord, how long,* &c. Luk. 2.28,25,30. 2 Cor.5. Phil.1.23. 2 Pet.3.12. Rev.6.9,10.

So *Paula* that Noble Lady, when one did reade to her that *Cant.* 2.11. *The winter is past, and the singing of birds is come;* yea, she replied, the singing of birds is come, and so she went singing into heaven. So *Iust.* Lord, now let thy servant depart in peace, break off all delaies, Lord receive my spirit. Further he said, I have not so lived that I am ashamed to live longer; Neither do I fear to die, because we have a mercifull Lord, a *Crown of Righteousnesse is laid up for me,* Christ is my Righteousnesse. So another being in a swound (as her friends thought) a little before her end: they tried Give her some *Rosa Solis,* but she put it back, saying, I have *Rosa Solis* you know not of. So M. *Pearing* a little before his death said, I finde and feel so much inward joy and comfort in my soul, that if I were put to my choice whether to die or live, I would a thousand times rather choose death then life, if it might stand with the holy will of God. So M. *Bolton* lying on his death-bed said, I am by the wonderfull mercies of God as full of comfort as my heart can hold; and feel nothing in my soul but Christ, with whom I heartily desire to be: Ah Christians, if the exceeding willingnesse of the Saints to die will not make you willing to die, what will! Let all the devils in hell (saith *Augustine*) belet me round, let fasting macerate my body, let sorrows oppresse my minde, let pains consume my flesh, let whatching dry me, or heat scorch me, or cold freeze me; let all these and what can come more happen unto me so I may enjoy my Saviour.

Tenthly and lastly, Consider this, that the Lord will not leave thee but be with thee in that hour: *Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me,* saith the Psalmist. So the Apostle, *Let your conversation be without covetousnesse, and be content with such things as you have, for he hath said, I will never leave thee nor forsake thee.* There are five Negatives in the Greek to assure Gods people that he will never forsake them: Five times in Scriptures is this precious promise renewed, that we may presse it till we have pressed the sweetnesse out of it, Though God may seem to leave thee, thou maist be confident he will never forsake thee: why should that man be afraid of death that may be alwaies confident of the presence of the Lord of Life? Psa.23.4. Heb.13.5. *Maximilian* the Emperour was so delighted with that sentence *Si Deus nobiscum,* If God be with us who shall be against us, that he caused it to be written upon the walls in most rooms of his Palace.

The next Use shall be to stir you all up to prepare and fit for your dying day. Ah Christians, what is your whole life but a day to fit for the hour of death? what is your great businesse in this world but to prepare and fit for another world? Use.

world? It was a sad speech of *Cæsar Borgia* who being sick to death, said, When I lived I provided for every thing but death, now I must die and am unprovided to die. Ah Christians, you have need every day to pray with *Moses*, *Lord, teach us to number our daies that we may apply our hearts to wisedom.* And to follow the counsell of the Prophet *Jeremiah*, *Give glory to the Lord your God before he cause darkneſſe, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it groſſe darkneſſe.* Old age is the dark mountains which makes a broad way narrow, and a plain way cragged, It is a high point of heavenly wisedom to consider your latter end; *O that they were wise, that they understood this, that they would consider their latter end* Jerusalem paid dear for forgetting her latter end. *Jerusalems* filthineſſe was in her skirts, because she remembred not her latter end; therefore also she came down wonderfully. To provoke you to prepare and fit for a dying day, consider seriously these following things.

Pſa 90.3. Jer.13.16. Deut 32.29. Iam 1.9.

Aut paniendum aut perendum.

1. He that prepares not for his dying day, runs the hazard of losing his immortall soul. Though true repentance be never too late, yet late repentance is seldome true. The Heathen man could say, He that is not ready to repent to day, will be lesse ready to morrow, his understanding will be more dark, his heart more hard, his will more crooked, his affections more distempered, his conscience more benummed. *&c Beda* tels a story of a certain great man, that was admonished in his sickneſſe to repent, who answered, that he would not, yet, for if he should recover, his companions would laugh at him; but growing sicker and sicker his friends presſed him again to repent, but then he told them it was too late (*quia jam judicatus sum & condemnatus*)) for now (said he) I am judged and condemned. It is the greatest wisedom in the world to do that every day that a man would do on a dying day. And to be afraid to live in such an estate as a man would be afraid to die in. Ah souls, you are afraid to die in such and such sins, and will you not be afraid to live in those sins?

2. Again the certainty of death should bespeak you to prepare for death; when we would affirm any thing to be infallibly true, we say, *as sure as death. It is appointed* (saith the Apostle) *unto men once to die, but after this the judgement*: The Greek word that is translated, *it is appointed*, signifieth, it lieth as a mans lot: *once* implies two things, 1. A certainty, it shall once be. 2. A singularity, it will be but once: *What man lives and shall not see death* (saith the Psalmist) that is no man lives that shall not see death. In *Iob* the grave is called *the house appointed for all the living*, *Solomon* cals the grave (*baiith Gnolam* i.e. *domus seculi*) the house of age, the Learned translates it long home, where men must abide for a long time, even till the Resurrection. To live without fear of death is to die living, to labour not to die is labour in vain. Death hath for its motto, *Nullicedo*, I yeeld to none. 'Tis decreed *that all must die*, Every mans death-day is his dooms-day. The French have a Proverb; Three things (say they) agree in the world, the Priest, the Lawyer, and Death; the Priest takes the living and the dead, the Lawyer write and wrong, and Death the weak and strong: But the Jews have a better, In *Golgotha* are to be seen *skuls of all sizes*, that is, death comes on the young as well as the old. The lot is fallen upon all, and therefore all must die. All men are made of one mold and matter, *Dust thou art and unto dust thou shalt return*: All have sinned, are fallen short of the glory of God, and therefore death must passe upon all.

Heb 9.27. ἀπόκειται. Pſa.89.48. Iob 30.23. Eccl.12.5. בית עולם

Adam of *Admah*, *homo ab humo* Gen.3.19. Dom 5.12.

3. The uncertainty of the time of your death doth bespeak you with open mouth to be in a constant readineſſe and preparedneſſe for death. No man knows

knows when he shall die, nor what kinde of death he shall die, whether a naturall or a violent death. *Augustus* died in a complement. *Tiberius* in dissimulation. *Galba* with a sentence. *Vespasian* with a jest. *Zeuxes* died laughing at the picture of an old woman which he drew with his own hand; *Sophocles* was choaked with the stone in a grape. *Diodorus* the Logician died for shame that he could not answer a joculary question propounded at the table by *Philo*. *Iohannes Masius* preaching upon the raising of the woman of *Naaman* son from the dead, within three hours after died himself. *Felix* Earl of *Westenburg* sitting at supper with many of his friends, some at the table fell into discourse about *Luther* and the peoples generall receiving his doctrine, upon which the Earl swore a great Oath, that before he died he would ride up to the spurs in the bloud of *Lutherans*, but the very same night God stretched out his hand so against him, that he was choaked with his own bloud.

Silanus a Roman General riding in triumph in all his glory, a Tyle fell from a house in the Street, and beat out his brains.

Consider in the last place, that it is a solemn thing to die, Death is a solemn parting of two near friends soul and body. Remember, all other preparations are to no purpose, if a man be not prepared to die: What will it avail a man to prepare this and that for his children, kindred, or friends, *&c.* When he hath made no preparations for his soul, for his eternall well-being. As death leaves you, so judgement shall finde you. If death take you before you expect it, and are prepared for it, it will be the more terrible to you. It will cause your countenance to be changed, your thoughts to be troubled, your loins to be loosed, and your knees to be dashed one against another: oh the hell of horrors and terrors that attends those souls that have their greatest work to do when they come to die. Therefore as you love your souls, and as you would be happy in death, and everlastingly blessed after death, prepare and fit for death: Look that you build upon nothing below Christ, Look that you have a reall interest in Christ, Look that you die daily to sin, to the world, and to your own righteousnesse: Look that conscience be alwaies waking, speaking, and tender: Look that Christ be your Lord and Master: Look that all reckonings stand right betwixt the Lord and your soules: Look that you be fruitfull, faithfull, and watchfull; And then your dying day shall be to you as the day of harvest to the husbandman, as the day of deliverance to the prisoner, as the day of coronation to the King, and as the day of marriage to the Bride; your dying day shall be a day of triumph & exaltation, a day of freedom and consolation, a day of rest and satisfaction, when the Lord Jesus shall be as Honey in the mouth, ointment in the nostrils, musick in the ear, and a Jubilee in the heart.

He that prepares for his body and friends, but neglects his soul, is like him that prepares for his slave but neglects his wife.

When I was young (saith *Seneca* the heathen) I then studied *Artem bene vivendi* the art of living well, when age came upon me, I then studied *Artem bene moriendi* the art of dying well. A great man wrote thus a little before his death, *Spes & fortuna valete*, hope and fortune farewell.

The last use then is this, If a beleevers last day be his best day, then by the rule of contraries a wicked mans last day must be his worst day, for he must there lie down with the sins of his youth. Death shall put an end to all the benefits and comforts that now thou enjoyest; Now thou must say, honors, friends, pleasures, riches, credit, *&c.* farewell for ever, I shall never have good day more, I shall never be merry more; My Sun is set, my glasse is out, my hopes fail, my heart fails; All offers of grace are past, the spirit will never strive with me more, free-grace will never move me more, the golden Scepter shall never be held forth more, death will be an inlet to judgement, yea, to an eternity of misery: What the voice of God was to *Adam* upon eating the forbidden fruit, what the coming of the floud was to the prophane men of the old world, what the waters of the red Sea were to *Pharaoh* and his Army, What the fire from Heaven was to the Captains that came up against *Elias*, what the burning furnace was to them that cast in *Shadrach*, *Meshec*, and *Abednego*, the same will be the

Last Use.

Sigismund the Emperour and *Lewis* the 11. of *France*, straitly charged all their servants that they should not dare to name that bitter word death when they saw them sick, so dreadfull was the very thoughts of death to them.

day of death to prophane wicked soule. Ah sinners my praier for you shall
that the Lord would awaken you, and set up a christes light in your soule,
you may see where you are and what you are; That he would give you to be
off your sins by repentance, and give you an interest in himself, that so *for you*
live may be Christ, and to die may be gain; That *in life and death Christ may*
advantage to you: And that death may be the Funerall of all your sins and
rows, and an inlet to all that joy and pleasure, that blessednesse and happin
that is at Gods right hand.

FINIS.